

The New Wine

The new wine of Mk 9:11 cannot be poured into the old wineskin of religious formalism any more than a patch from a new garment can fix the torn cloth of an old garment. The true gospel cannot be contained in a dead body. The true gospel creates a new, *alive* body. It cannot be mixed into or confined to a rigid legalism and dead formalism — a mere form of godliness, but denying its power (2 Tim 3:5). So do not mix with *them* — whitewashed sepulchers, attractive in outward appearance, but inside filled with dead men's bones — death and corruption. Acts 5:20 — This new life Yahshua gives cannot be contained in those dead forms.

That thing the modern world calls the “church” is not going to change now, nor ever. Old wineskins don't patch well. Besides, pouring new wine into old wineskins is not our God's way. What's the use of trying to reform the old wineskins? No one in his right mind pours new wine into an old wineskin. Martin Luther thought he had it, and tried it, but the wine he had, which he only made up, was just another old kind of wine that he loved. Then he poured his supposedly “new wine” into his own idea of what the new wineskin should be like.

Mt 9:16-17 — Since no one does it, why should anyone try it? Mk 2:21-22 — The ecumenical movement will believe they have a new patch and new wine and will attempt to fix up the whore — put her in deceptive makeup and garb (Rev 17:4).

Jn 2:3-10 — Organized Christianity is old wine in an old wineskin, which they say is better, but the best wine has been saved until now.

Lk 5:36-39 — No one in his right mind will attempt it. Why? Because the new patch and new wine is of the truth, those who hear His voice (Jn 18:37) and bear witness of Him. So if one of us did try it, what would happen? New wine cannot be put into old wineskins. It would cause all kinds of trouble and spoil the new wine and waste it all, since it would burst open the old wineskins. So Heb 13:13 is the new wineskin to

contain the new wine. Come and join us if you repent and are transformed into a new wineskin to hold the new wine. Therefore both the wine and the wineskin are preserved.

So we are not trying to reform what is dead and rotten. But our only motivation is to restore what is in the seed (Lk 12:49-53; Jn 12:24-26; Rom 9:29; Mt 17:10-11; Mk 9:11-12). The disciples understood wrong as to what Yahshua was referring to in Mt 17:13. But the question was Mt 17:10, and Mk 9:11, as Mal 4:5-6, is a restoration of first church (Acts 2:44 and 4:32) which died 50 years later (Eph 6:24; Rev 2:4).

Jn 2:10 — Out of water our Master made new wine that was better than the old accepted format of doctrinal decrees which people liked better since it did not require obedience to His commandments. He saved the best for last.

A new, fresh wineskin is flexible and elastic enough to stretch under the pressure of the fermenting wine, whereas an old stiff one would simply burst apart and waste the new wine. So what the Messiah is getting across to His disciples is that the restoration of all things 2000 years in the future cannot be contained in ancient Christianity in that day, nor in ancient Judaism. This new wine of the Spirit, from the water of life in Jn 2:3-10, cannot be confined in the bonds of legalism, since the only true gospel and Spirit and Messiah (2 Cor 11:4) is incompatible with the self-righteousness of today's so-called Christianity — Roman, Greek, or Reformed, or any of the 37,000 divisions of the so-called church (Mt 12:25).

New wine cannot be mixed with religious formalism, nor confined in those who have a form of godliness but deny the power of love and oneness (Jn 13:34-35; 17:21-23; Mt 23:37). Acts 2:44-45; 4:32,34 — To *believe* in Jn 3:16 is to live like it.

The first wine in Jn 2:10 is the life of the edah in Acts 5:20, the first church; the inferior wine is Christianity. But the new wine of the Holy Spirit will be brought out last, in the last days. He saves the best until now (Dan 2:44; 7:24; 12:4; Mk 9:11; Mt 21:43; 24:14; Isa 49:6).

Acts 5:20 speaks of the narrator and the play, but the life is gone (1 Jn 5:12) and the church is dead, just as old Israel was (Mt 21:43), but is restored in Mk 9:11-12, as both the old Israels of God must be raised to life (Rom 11:15) by the restoration. The first church must be raised from the dead. The litmus test is 1 Jn 5:12-13 and 1 Jn 3:14,16,23.